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At an early age the girls are instructed in household duties of all kinds, and often begin to spin and weave, as well as to make pottery, basketry, and other articles, at the age of five or six years. They also take a hand in agriculture when very small. As they grow older and become more proficient in these various arts, they enter more and more into the regular daily work of the home, until they finally marry, which they usually do at an early age, often at about seventeen or eighteen years.

The daily life of the men is also a busy one. They do their share of the work in the fields, besides being industrious hunters and fishermen. They are expert woodworkers, making very excellent canoes, paddles, benches, images used as toys by children, musical instruments, certain cooking utensils, and various other objects of wood. They make and tend the fish corrals as well as set the seines when the water is in a favorable condition to divert fish to certain places. In addition to trapping and netting fish, they also do much fishing with hook and line. They hunt a great deal and procure a very important part of the food supply in that way, for the jungle abounds in many kinds of game. When about the house, they are, like the women, almost always busy at something, as adzing a canoe, weaving a net, or doing some one of the many kinds of work which fall to the man's lot in the Cayapa division of labor. Since the introduction of needles and thread among the Cayapa, the men have taken up sewing and have become very efficient tailors for their simple needs.

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462 The women do all the spinning and weaving of cloth,
512 but the men sew all garments, not only for themselves
294 but also for the small boys who have not yet learned to
[291] sew. This is due largely no doubt to the fact that the single garment worn by the women requires no sewing whatever, while the two garments worn by the men must be sewn.

868 At a very early age boys begin to learn the arts practised by their elders, hence they are instructed in hunting, fishing, woodworking, and similar useful accomplishments of the men.

512 It is customary among the Cayapa to arise at dawn, usually between five and five-thirty o'clock, and to retire as soon as darkness comes, or between six-thirty and seven o'clock. These hours vary little throughout the year, owing to the proximity of the equator.

[527] The daily routine is usually about the same throughout the year, varying in event of a fiesta, or boda, which brings the people together at a particular village, from which, after some days of festivities, they return home.

[484] Another diversion is going down the river to the settlements. Sometimes this trip is made almost purely for

[439] pleasure and to obtain oysters and other sea foods, but more often these pleasure trips are combined with the selling of tagua, cacao, rubber, or plantains, and occasionally logs for lumber.

593 One of the most characteristic features of the daily life of the Cayapa is the devotion of the members of a family toward one another, especially that of parents toward their children. Few restrictions are placed

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greater size of the structure calls for correspondingly larger and stronger timbers and pillars. Furthermore, the fact that the floor is at ground level makes unnecessary the timbers which in the dwelling are required to support the floor.

Dress

At the present time the everyday dress of the men consists chiefly of two pieces: a very small, tight-fitting clout (pl. CXVI, 1-3), similar in appearance to short bathing trunks, and an improvised shirt made of calico or of gaudily figured bandana handkerchiefs. On special occasions, such as at feasts and other gatherings, a man adds to this a hat of European or of American manufacture; necklaces of beads, buttons, and silver coins; wrist-bands and neck-bands of small white buttons; and decorations upon the face and exposed parts of the body in red, yellow, or black paint. These ornaments are used to some extent also in the everyday life of the people. In pls. LIII-LVI are shown various types of necklaces and neck- and wrist-bands, and in pls. XXXIX-LII are illustrated typical paintings of the face, arms, and legs. Some of the men paint very little, others very elaborately; some wear no necklaces or similar decorations, others wear many such ornaments; and still others bedeck themselves in both manners very profusely.

The small trunk is ordinarily made of the same kind of native cloth as is used by the women in their dress. It is cut from a piece woven specially for the purpose

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and containing a sufficient amount of cloth to make two clouts. Each clout consists of two pieces sewed along a seam running up the front and back. The cloth itself is woven by the women, as is the woman's dress or manta: but the sewing of the clout is done by the men, for the women almost never do any sewing for themselves or for others. The fact that the woman's dress requires no sewing may account for her lack of knowledge in this direction. The clouts are made to fit very tightly, so tightly in fact that they make deep impressions in the muscles of the legs. On account of this tightness no gathering-string or other method of fastening is ordinarily required. Occasionally a man is found who makes his clout a trifle looser than customarily, and provides it, on the right-hand side, with a button to hold it in place. This is said by the Indians to have been formerly the universal custom. In recent times, however, the very tight clout has almost entirely supplanted the other form.

The influence on the life of the Cayapa exerted at the present time by modern commerce and its manufactured articles is here again shown by the use of white muslin in the making of the clouts. In fact, at present the muslin clout is almost, if not quite, as common as is that made of the native cloth.

It is said that formerly, when the Cayapa were mountaineers, they used the poncho which at present is so common among the Indians of the interior Andean region. On migrating into the warmer and more humid coastal region, however, the poncho was found un-

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comfortable and gave place to the lighter shirt which at present is made of bandana handkerchiefs or of calico. Such garments are worn by the men and boys shown in pl. XXV-XXXVIII. This shirt is made by sewing the cloth into the form of a bag, with an opening just large enough to admit the head, and with two openings at the corners for the arms. At the arm-holes the garment fits very tightly; otherwise it is a very light, loose-fitting shirt which protects to a certain extent the upper part of the body from the strong though diffused sunlight, and, to a much greater extent, from the attacks of insects. Often, when about the house or elsewhere under conditions which make it superfluous, the shirt is not worn.

Both men and women wear necklaces to a considerable extent as a part of their daily attire, and on festal occasions. These ornaments are at present made largely of glass and porcelain beads of various kinds, of small buttons, and of silver coins. In primitive times necklaces probably were as much used as at present, but they were made largely of the seeds of certain plants of the region and from the iridescent wing-covers of a large beetle, *Euchroma goliath*. Necklaces of some of these materials are sometimes still found, but they have been largely supplanted by those made of the intrusive materials described.

In pls. LIII-LVI are shown various neck and wrist ornaments. Those shown in pls. LIII, 2–6, and LIV are made of seeds of various kinds, selected for their sweet scent or for their color. The one presented in pl. LIII, 1,

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sharp knife the fringe, placed against the calabash, is trimmed close to the binding at the edge. The fabric is now ready for use.

Mantas (pls. CXII–CXV), called tyū′nya by the Cayapa, used by the women as skirts, and also mochos (pl. CXVI), called wa′ra, are almost the only textiles now made. No other aboriginal garments are worn except the narrow belt (pl. CVII, 1, 2) used by the women in connection with the manta. These belts are woven in precisely the same manner as are the wider textiles, except that a loom is not used unless it is desired to make a wide and elaborate belt.

For narrow belts two short wooden pegs are driven into a section of a plantain or other succulent stem, and upon these the warp strands of the belt are set up on the two transverse bars (*c*, *d*) of a regular loom. For a narrow belt, pita string is often used as the weft. The wide belts are often nicely decorated with geometric or bird and animal figures. For weaving a narrow belt, no shuttle or batten is used ordinarily, the string being passed in the form of a ball between the warp elements, and the finger used to drive the weaving down tightly. The ends of narrow belts are not provided with a special binding; the warp strands at each end are simply braided, usually in two sections, the braids being used for the attachment of tassels made usually of red or blue woolen yarn.

Mantas, of course, are of various sizes, governed by the age of the persons for whom intended. The manta of an adult woman usually measures about thirty by sixty inches, and requires often several months for its weaving,

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since such weaving is done in large measure only at odd times.

The trunks or mocho (pl. CXVI) worn by the men is made of cloth woven by the women, a special narrow fabric being produced for this purpose. One of these pieces of cloth contains enough for two mochos. It is always cut and sewed by the men themselves, some of them being adept with the needle. The women know almost nothing about sewing. It ordinarily even falls to the men to make the small mochos for the boys until they are old enough to sew for themselves.

The subject of manta designs is treated under Decorative Art.

CORDAGE AND NETTING

In most cases cordage and nets are made of the fine, long, white fibers obtained from the leaf of the plant called in Spanish pita and in Cayapa sa′nō, and to a much more limited extent the fibers from the bark of a tree called in Spanish cosadera and in Cayapa señgī′lya are used.

The preparation and manipulation of pita, to which reference has been made hitherto, are quite elaborate. The long, slender, full-grown leaves of the plant are cut off close to the ground and brought to the house in bundles, such as those shown leaning against the house in pl. LXVI. While the leaf is still green the fibers are extracted by first scraping off the succulent portion of the concave side of the leaf and then stripping out the fibers from the remainder. For this scraping there are required a semi-cylindrical log of palm-wood, called sañwi cī′nō,

brown. A few of them are tatooed on the arms and the blue of the ink stands out very clearly. Mongoloid characteristics such as the epicanthric fold, the Mongoloid spot, and high cheekbones are very common, but in contrast to the Mongoloid nose, the Cayapa nose is often bridged. Occasionally one finds individuals with very high-bridged noses of aquiline shape. Their eyes are uniformly dark brown, and the whites are seldom clear but have a brownish tinge that would seem to indicate a high incidence of liver disorders. Most Cayapa, especially the women, seem to be somewhat round-faced. The men, while short, are very well-proportioned and have tremendous strength in their arms and shoulders which probably stems from their technique of canoe handling. As a rule, the women are thick-waisted, the result, perhaps partly at least, of their characteristic canoe handling. They generally paddle in a seated position, using a very short paddle, which requires many rapid short strokes for effective maneuvering, and they necessarily have to lean forward to make efficient use of the short paddle.

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Clothing and Adornment. Many men are quite

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adept at tailoring, and make their own clothing. Children learn from their fathers. A few men own sewing machines which they sometimes rent out; some take tailoring orders from their less skillful neighbors. Some men may even make their wives' skirts /pihtahal^{y}i/. The man wears western-style trousers with pegged cuffs that are shaped to permit easier gathering of the trouser leg at the calf, if wading should be necessary. The trousers are held up by leather belts that are purchased. The colors of the trousers are usually dark tones of blue, grey, khaki, or black. The Cayapa are restricted in color choice simply because the available trouser cloth that is purchased in the coastal towns tends to come in these shades. On the other hand, shirt material is available in a wide variety of colors and every conceivable color combination is used, very often in harlequin fashion.

The shirt /huwál^{y}i/ is cut in a rectangular fashion with a short slit neck which forms a 'vee' when worn. Tight short sleeves run down about three inches from the shoulders. The front and rear panels are joined together at the sides by colored strips of varying widths. The panels may be of the same bright color,